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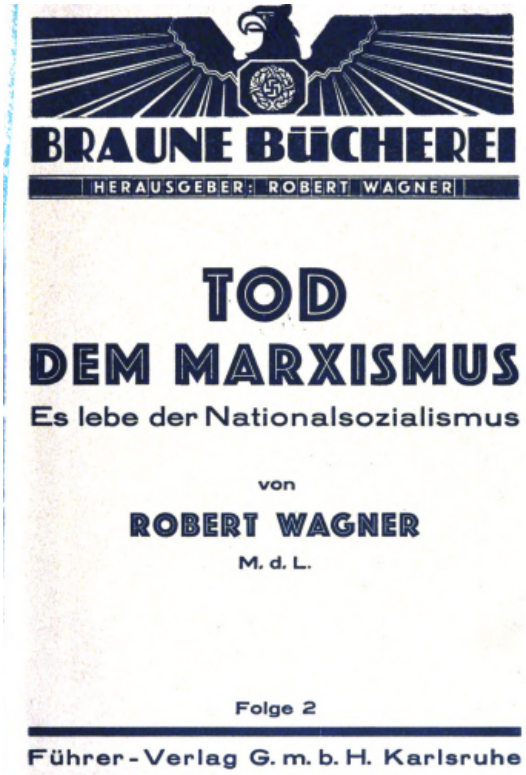
Death to Marxism - Long Live National Socialism

by Robert Wagner, Member of the State Parliament



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Forward

At a time when our people, led astray by misguided ideologies and slavery, are preparing for a new uprising, this document is intended to help overthrow the old order and shape a new and better one.

Karlsruhe, November 9th, 1931.

Robert Wagner

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The Heresy of Liberalism

Liberalism undoubtedly deserves credit for having freed people from the corrupting grip of despotic medieval powers, but this “liberation” also gave rise to all the misery that has befallen our people as a result of both a lost war and a criminal revolution.

The liberation of the individual from powers that restricted his rights to life in the most inhuman way resulted in his separation from the community; the “great revolution” of 1789 caused peoples to disintegrate into individual inhabitants, while the sense of community was lost or had to give way to a nebulous idea of a so-called humanity as the sum of all human beings. What held peoples together in the liberal age were external economic circumstances, not a sense of natural belonging and blood ties; nations became economic communities, against which nature rebelled from time to time in violent national uprisings through the element of all human existence - through blood.
The dissolution of the nation into its constituent parts inevitably led to individuals increasingly withdrawing from their obligations to the blood community in order to gradually live for themselves instead of for their people; the duties that nature had imposed on man for the preservation of his blood became those notorious liberal human rights. Under the claim to these human rights, a new meaning of life arose: individualism, which explains all the ills of the age, such as capitalism. Capitalism is the child of liberalism.

Looking back, it can be said that liberalism has fulfilled a sad task for the people - it has not preserved the people, but destroyed them; it has not built anything for the people, but left us in the ruins. Liberalism has robbed us of our national community, and human rights have devoured the rights of the people - but these dying peoples would also have to drag others, with all their rights, into death if liberalism did not have to make way for a better worldview - liberalism could only have fulfilled a constructive task for the peoples if it had proclaimed the rights of the people and the duties of the individual in place of human rights, and the freedom of the nation in place of the freedom of the individual.

As already mentioned, capitalism springs from the individualistic force of liberalism; it is not an economic necessity, but the consequence of selfishness, which celebrated triumphs in the liberal age. It is the worldview of liberalism taken to its conclusion and its political manifestation, democracy, but rule by interested parties. Socially, liberalism could therefore only have the effect of sharpening the contrast between rich and poor, thereby creating the conditions for the political disunity and powerlessness of our people today.

The Liberal-Materialistic Spirit of Marxism

In the middle of the last century, Karl Marx developed the Marxist worldview from the liberalistic contrast between rich and poor, capital and labor; this worldview is based on the economic hardship of the masses, who became impoverished and proletarianized during the capitalist era. Just like liberalism, Marxism views life in purely materialistic terms - in fact, it goes even further and declares life to be an economic process: history is the result of economic class struggles, economic production shapes society, God, religion, customs, ethics, morality, law—in short, all cultural values are concepts that have their origins in the economic foundations of the bourgeoisie - this is Marx's conclusion. The Jew Marx therefore sees only the world of appearances; he does not know its spiritual causes, he knows nothing of the ways of thinking that determines the human environment, he sees only the effects, not the creative ideas; in other words, his worldview is materialistic. From an intellectual point of view, Marxism is therefore nothing more than the continuation of liberalism or, as one might also say, the continuation of capitalism, for the time being still with a minus sign.

The whole tragedy and destruction of the once mighty German labor movement has its origins here; the most gigantic internal political struggle ever fought had to rob itself of its success for almost a century because of its false intellectual direction; the greatest mass movement of all time, millions of workers from three generations, were condemned to perform an unprecedented labor of Sisyphus. Sacrifice and martyrdom, the creative elements of all historical movements, seem to have lost their meaning in Marxism, for the life of a people is not determined by its economic laws, but by the laws of blood and race - not by materialistic forces, but by idealistic forces. Liberalism and Marxism are the spirit of materialistic Judaism, whose teachings have always brought murder and destruction to the people.

National Socialism will reverse the intellectual trend of the French Revolution, which has reduced the life of the peoples to a level of an ideal-less, miserable, and cowardly underworld existence, and give our people a myth in which faith and the will to live can rise to new strength; a meaning to life will arise that will free our people from the spiritual torments of a liberal and Marxist existence. With the ideal of Adolf Hitler, with the belief in the destiny of our people as the noblest and most sublime ideal in the struggle for life, a period of history will dawn that deserves the admiration of the contemporary world and is assured of the veneration of posterity.

The Genocidal Class Struggle

It is only a short step from a complete economic view of life to one of class struggle - Marxism unites the economically weak into a class, calls them proletarians, and proclaims the struggle against the economically strong, whom it refers to as the bourgeoisie or, more succinctly, the rich; the goal of this struggle is world revolution and the dictatorship of the proletariat over the bourgeoisie. The Jew Karl Marx knows nothing of the concept of "the people"—except his own, of course, who lives above the states and are not doomed to destruction by class struggle.

Class struggle, which must be addressed as another cause of the eternal failure of our labor movement, is the most terrible crime of a wicked Jewish brain, an act of violence by the most presumptuous human arrogance against the order of the world and against nature. Every human society, however different it may appear today, has grown organically on the basis of common blood; history is not the result of class struggles, but of racial struggles - it is not economic production that forms society, but blood. Where economic, social, or cultural frivolity has sinned, nature has always intervened with a heavy hand in favor of its iron laws. Centuries may pass, liberalism and Marxism may try to obscure this truth, but National Socialism is already the balancing force of nature; it will restore the order that is not the result of supposed human reason, but the work of a spirit that reigns above all human presumption.

The rift in our people has been exacerbated by the arbitrary limitation of the concept of the worker - according to Marxism, only manual laborers have the right to call themselves workers. The division of peoples into an economically weak and an economically strong class might not lead to the desired success under certain circumstances, namely if the economically weak were given the opportunity to become economically strong; that is why the artificial social contrast between manual laborers and intellectual workers had to be created. Here the diabolical intention of the Jew Karl Marx comes to light - the guiding principle of Marxism is not the solution of the social problem, not the struggle against capitalism, not the economic uplifting of the economically weak, but the genocidal class struggle, the doctrine of the destruction of the nation.

Who would have wanted to oppose the fact that the dispossessed, the wage earners, the manual workers, would unite to protect their economic interests? Everyone has the inviolable natural right to represent their own economic interests; who could have prevented the manual workers, the proletariat, from eventually forcing their political rights? All this was justified; no, the worker was obliged to do so! But where class struggle begins, the suicide of the nation begins, and with it the suicide of the proletariat and the worker.

National Socialism wants to close the gap in our people and restore its organic unity - for it, every person who works in the service of productive labor is a worker. In order to protect economic or professional interests, workers and employers in the National Socialist state are to be united in their classes and, within their classes, in turn into workers and employers; like the employer, the worker also has the right to unite economically. For the same reason, National Socialism also recognizes the right of workers to form trade unions in the present state, without, however, identifying itself with today's trade unions, since these are almost exclusively misused for party purposes and often have no other significance than to provide professional shelter for Marxist traitors to the working class.

The programmatic principles of class struggle are laid down in Karl Marx's “Communist Manifesto” and scientifically substantiated by the same author in a three-volume work entitled “Das Kapital”. Marx clearly expressed his opinion of this supposedly scientific substantiation, which no manual laborer can understand and no intellectual can read without aversion, in a letter to a friend; he himself ironically describes his justification as “so monstrously scientific” that Bismarck cannot take action against it - in other words, the cunning Jew Karl Marx transferred his criminal political propaganda into the realm of science because he feared persecution by Bismarck.

The consequences of class struggle are no longer a matter of dispute today - the young generation, unburdened by the past, the young Germany, whose life has been condemned to cruel, inhuman slavery by the sins of their fathers, and, not least, the silent millions of the lost world war, have risen together as relentless judges before the death doctrine of Marxism to demand reckoning - National Socialism is taking on the task of carrying out this demand. It sees itself as having a duty to represent economic interests, but rejects any struggle that even touches the nation as a whole, as a society; from an economic point of view, the people are an indivisible working community for the promotion of productive work for the common good: Every citizen is a worker, and work is the duty of every citizen. Those who do not want to work, that is, those who do not want to assume their duties toward the whole, must renounce the rights that this whole grants them through the state.
National Socialism understands capitalism as the rule of capital over labor, the economy, the state, and the people; this rule, which is most brutally evident in the imperialism of international finance, must be broken. Capital must serve the national economy, the national economy must serve the state, and the state must serve the people. Capital in itself is not harmful to the common interest; Marxism also admits this by not seeking to eliminate capital, but only to take it out of private hands and transfer it to the state. Our struggle is therefore not directed against capital, but against the rule of capital over labor, the people, the state, and the economy, and against its abuse for selfish purposes. Capital is a factor of production, as is labor; labor and capital are the only two factors of production, and stand side by side on an equal footing when it recognizes the state as their arbiter. Labor is under the special protection of the state.

As already mentioned, Marxism wants to take capital away from the individual and hand it over to the society it strives for; this is supposed to benefit everyone, but in fact, this kind of socialization must inevitably lead to unproductivity and the death of the economy.
As is well known, Lenin abolished private property in 1917 after the Bolshevik Revolution - the result was that the Russian nation was plunged into famine, which cost millions of lives; Lenin therefore introduced the New Economic Policy in April 1921, with he himself saying that the Marxist experiment had brought about a terrible defeat on the entire economic front. The conclusions Lenin drew from the collapse of the Marxist economy in Russia were that he reintroduced private property and, in particular, divided the land among the peasants.
There is no doubt that if any state can engage in Marxist economic experiments, it is Russia. Russia has a huge share of the earth's surface - while in Germany about 136 people are forced to earn their living from one square kilometer of land, in Russia only about 37 people live on the same area. Russia is a country of immeasurable economic wealth; what is possible in Russia is still far from possible in Germany. It is proof of political incompetence to believe that the conditions of one country can be transferred to another. In Russia, all that is needed to make a people economically rich is labor; capital exists in abundance in the most diverse forms and only needs to be tapped. If millions still had to die of hunger, this can only be due

to the boundless failure of Marxist economic theories, as Lenin himself admitted without hesitation. If one wanted to try out Marxist economic theories on the economy in Germany, this would not mean the starvation of millions, but the certain death of a third of all Germans, i.e., about 20 million people who can no longer be supported by German soil; that in turn means starvation for the urban population, i.e., primarily the proletariat, because the rural population will still be able to feed itself, albeit poorly, even if it is expropriated but forced to produce food and the like.
Marxism is suicide, especially the suicide of the worker; if, despite this, large masses of people in Germany are being kept in the grip of Marxist socialist delusion by the Social Democratic and Communist parties, then this stems not only from the malice of the Jews, but also from the guilt of the Marxist parties, which cannot admit the bankruptcy of their theories for fear of being crushed by the masses they have misled for almost a century.
National Socialism sees labor and capital as the two factors of production; it cannot therefore be its task to expropriate the people, but rather, it has set itself the opposite task of appropriating the people; work and performance are the prerequisites for this. Only a people that owns property can maintain an economy that secures bread for all workers.

The private economy cannot be abolished for another reason - not every state administration needs to degenerate into bureaucracy. However, an administrative machinery as comprehensive as the Marxist one, which is also responsible for the economy, inevitably not only bureaucratizes itself, but also reduces production due to a lack of competition and, not least, a lack of suitable administrative personnel. Germany, however, needs economic production in the most extreme sense if it wants to maintain and even increase its population in a space that is far too small; it therefore needs the invigorating element of competition, which awakens all forces, and it needs, not least, the enormous power of private initiative, that is, the daring and entrepreneurial spirit of the 65 million Germans, if an economy in Germany is to secure the existence of our people. This does not mean that National Socialism wants to open the gates to a new era of liberalism and breed a new form of capitalism; private initiative finds its limits in the National Socialist state where it begins to endanger the common good and become exploitation. Legislation, the equalization of capital and labor, and the supremacy of the state will ensure this. National Socialism therefore means the struggle against liberalist exploitation and the struggle against Marxist expropriation mania.

Finally, property is necessary for another reason - as long as there have been human beings, they have been filled with an irrepressible striving to move forward and upward; this striving also has its material and economic justification. Marxism opposes this striving with its egalitarianism and expropriation, creating a deadly barrier; at this barrier, all upward mobility ceases and life comes to an end. Marxism is violence against human nature; National Socialism is upward mobility for all hard-working people, i.e., creators or workers.

It is a brazen lie of Marxism when it presents what it calls the social question, i.e., the economic satisfaction of the proletariat, as a question of just distribution and gives the impression that it is only necessary to distribute the goods of production justly in order to eliminate the misery of the masses. Socialism is not primarily a question of distribution, but of production; the misery of the propertyless does not originate solely in the one-sided accumulation of capital by the bourgeoisie; rather, it is the disproportion, the tension between population and land area that conditions the proletariat and its misery.

With this, it is clear that socialism is at the same time a question of national policy, and even more than that, it becomes clear that true nationalism is nothing other than socialism, and true socialism is nothing other than nationalism; this age-old truth, despite all the internationalization of the economy brought about by liberalism and Marxism, becomes all the more apparent at a time when our people are being held in check by Versailles and the treaties that resulted from it.

The era of the global economy is coming to an end, along with the era of liberalism and Marxism; the national economy is reasserting its rights. Not only economically, but also socially, our people are an indivisible whole for National Socialism. Even more than the economic class struggle, the social class struggle has betrayed the interests of the workers and robbed our people of their vitality; the class struggle and class prejudice of those “at the top” were just as harmful as the class struggle and class consciousness of those “at the bottom.” While citizens and proletarians fought each other to the death, Germany's enemies were able to prepare for their world war; while the struggle between workers and employers raged in Germany, the murderous imperialism of international finance was able to establish its rule over citizens and proletarians! It is no coincidence that the world war broke out against us when the proletariat and the bourgeoisie were equally strong in Germany and the power of the people had been neutralized by class struggle; it is a historical fact that in August 1914, Germany's external enemies placed all their hopes in Marxism and social democracy. Historical research will one day have to determine the full extent of the interrelationship between the class struggle and the outbreak of the world war.

National Socialism knows no citizens and no proletarians; it knows only Germans; the only measure of value for a member of the national community is his service to the people. The barricades of the old liberal and Marxist society will fall, and in the future, those who fulfill their duty to the German blood community as workers and fighters, those who are servants of the state, will be socially acceptable - the best servants shall be the leaders. Only those who assume duties can retain rights, and the harshness of the laws and the contempt of the people shall fall upon those who shirk their civic duties or believe they can live at the expense of the people as a whole. From National Socialism arises the new national community, which knows no difference between manual and intellectual workers, but does know the difference between good and bad Germans.

The Deception of the Internationale

Just as the liberal phantom of a global economy has begun to dissolve into nothingness, so today the delusional construct of the Marxist Internationale is being shattered by the violent eruptions of an unmistakable destiny.

Marxism also adopted the international idea, this age-old desire of world Jewry, from liberalism - while liberalism dreamed of a world citizenship, of international understanding, reconciliation between peoples, and a League of Nations, Marxism, under the slogan “Proletarians of all countries, unite!”, and by means of world revolution, demands the internationale and the dictatorship of the proletariat over the world. Racial research can prove that all international ideas can be traced back to Jewish blood and ultimately to the Jews themselves; who else but the Jews should have a real interest in an international movement? Certainly not the people who are organized by their states! Every international idea means a threat to the life and interests of the peoples of the states, but for the Jewish people, who live above the states, it means the path to the world domination promised to them.

If Marxism has nevertheless succeeded in winning over the masses, this is due less to its international aspirations than to the promise of socialism and, not least, to its brazen exploitation of the plight of the proletariat.
The proletariat has been torn from the soil of its homeland; it has no direct, personal stake in the material fatherland of its people; an irresponsible, stupid, and cowardly policy of the liberal age has deprived it of this stake, which allowed Judaism to convince the proletariat that it had no fatherland at all, as stated in the Marxist Manifesto - with that, Marxism succeeded in creating the fallacy, in the minds of the proletariat, that the proletarians of the world were closer to each other as proletarians than to the property owners. National Socialism will destroy this fallacy; even those who have no property have a fatherland and live off the fatherland; even if they have no direct personal share in the land itself, the food they eat, the clothes they wear, the home that shelters them, the work that earns them money, the property they own, and the civilization whose advantages they enjoy are their indirect share in their fatherland. If the proletarian has been denied a direct personal share in his material fatherland, that is no reason to deny or betray his fatherland, but reason enough to fight for his material share - National Socialism will follow this path. As already stated, the National Socialist principle is not to expropriate, but to appropriate; only a people rooted in the soil enjoys the freedom it dreams of. If today millions of National Socialists are just as little directly connected to the material fatherland of their people as the Marxist proletariat, but nevertheless love their fatherland above all else regardless, then this is a sure sign that National Socialism will overcome the Internationale; additionally, this must also succeed because every international movement to date has proven to be unnatural, unrealistic, and ineffective, with the exception of the international movement of money in the hands of transnational Jewry.

What did the second (SPD) or third (KPD) international movements bring to German manual workers? Higher wages? The eight-hour workday? Political rights? It is true that much has been said and written about these victories throughout the world, especially by German Marxists, but in fact all of these so-called social achievements have in fact been achieved or fought for by national means, while the denial of the nation and the rejection of all national politics, especially defense politics, have often enough been the reason why the justified demands of the manual workers have not been met!

Even more decisive than this, however, is the question: What remains of these so-called social achievements? High wages have turned into no wages at all, but rather poor relief; the eight-hour day has become the zero-hour day, that is, total unemployment; political rights lie buried in law books and dusty files. Never before has poverty raged so terribly among the German proletariat as it does today. The German worker has become a welfare recipient, a beggar - that is the real success of Marxism.

When we are told that all this is due to the lost war, we ask: Where is the Internationale? Did it not prove to be a delusion at the outbreak of the World War? What did the proletarian class in the individual countries do and achieve to prevent the war - what in France, what in England, what in Italy? The blood and traditions of history were stronger than the Marxist wishful thinking; the unanimous commitment of the German manual laborers to their oppressed people was the first violent outbreak against the presumptuous Jewish-Marxist attempt to shackle human nature. The common struggle and common experience of our people on the fronts of the Great War was the moral death of Marxism and the origin of the ideas of the coming National Socialist people's state.
Where have the Second and Third Internationales been since 1918; what has the proletarian class of France and England done for its supposed class comrades in Germany; where is the help from Marxist Soviet Russia; where is international proletarian solidarity? We remember that after the lost war, German manual workers financed wage strikes for English manual workers; we also remember that in 1921, German proletarians saved Russian proletarians from starvation in their supposed Soviet paradise with their hunger pennies. Where is the quid pro quo? The German has always been nothing but a sacrificial soldier for foreigners; he alone believed the misleading phrases of liberalism and deceitful Marxism, and he alone must therefore pay the price for liberalism and Marxism today.
Such have been the various internationals to date. Should we therefore believe in their success in the future?

Marxism knows no people, only its class; this must be clearly stated, especially at a time when there are enough political infants who believe that social democracy can restore German independence or that the Communist Party can lead the German people to national liberation. It is also true that both Marxist parties today conduct their propaganda activities primarily under a national guise; this was how the Communist Party understood it when it drew up a “program for national and social liberation” on the occasion of the 1930 Reichstag elections and has defended it ever since; meanwhile Social Democrats make nationalistic and patriotic speeches, and feign hurt and insult when anyone mentions nationalist ideas to them. Would the two Marxist parties feel compelled to do so if National Socialism had not penetrated the masses of our people? Ultimately, however, even the simplest political thinking must expose the Marxist liars, namely when they are asked about the deeds that are supposed to correspond to their nationalist rhetoric.
Marxism is the doctrine of eternal deception of the people, and its current national guise provides us with ample proof of this; however, this also proves that there are still enough Germans who allow themselves to be deceived.

The belief that Marxism can liberate Germany is mainly due to completely erroneous ideas about Soviet Russia and its army. This belief overlooks the following:

Bolshevism, in its intellectual manifestation, is nothing other than the Jewish spirit. Suppose the German people could free themselves from Versailles and Young through their Bolshevization - no one would be more unhappy after this liberation than those of our people who, out of a fervent national heart, sought to join Bolshevism; the Germany they would encounter would no longer be the Germany of their people. Bolshevism, as a spiritual force, requires, like every spirit, its natural blood foundation; this is Jewish and foreign, as Soviet Russia and also the Marxist parties in Germany prove; the Germany that our National Bolsheviks would encounter would be the Germany of the Jews and other foreign races and their barbarism. Where once the noblest virtues of the greatest Aryan people had their home, the corruption of Asian subhumanity would now spread; external servitude would be replaced by the internal horrors of an inhuman regime of arbitrary rule and murder, whose sole task can only be to wipe out everything Aryan and Christian; personal freedom would give way to the brutal coercion of Marxist egalitarianism. In short, it is madness, or at least political folly, to entertain such suicidal thoughts.
Does anyone who deserves to be taken seriously in politics really believe that Bolshevism could free us from Versailles? Such a belief would be foolish - Bolshevism is a worldview that seeks to replace the liberal democratic era, and in keeping with its international outlook, it is not limited to one nation, but threatens the entire world. This world can still tolerate a Bolshevik Russia; it may even be able to watch a Bolshevized Asia without resistance, but the conquest of Germany by Bolshevism means the immediate endangerment of the Western states. This danger means armed conflict between the militaristic and capitalist Western powers and Eastern Bolshevism - this would make Germany a theater of war. There can be no doubt about the outcome of such a struggle at present - neither the fanaticism of a young worldview nor the alleged value of the Russian army can hide this fact. Versailles would come into force again, and democracy in Germany would be reestablished by the victorious armed forces of the Western nations. Marxism knows no people; rather, its task must always be to destroy peoples.

Even if we do not know what was originally the case, we can easily see that five human races, one white, one black, one yellow, one brown, and one red, inhabit the globe, of which perhaps the latter two are mixed races. Undoubtedly, each of these races has its own history - it is immediately apparent, for example, that the white race is the leading one. But even the peoples within one of these great races are not the same; here, too, sharp differences emerge. Who would dispute that? Surely no honest person! These differences are also due to the diversity of blood; the vast difference between the culture of our people and that of a Negro tribe needs no emphasis, but the difference between the culture of England and that of Italy is also clearly apparent. All the cultures of this world and all values are bound to the existence of certain races or peoples. If we want to preserve these cultures and these values, we must preserve their bearers, that is, the corresponding blood types - let no one say that the racial boundaries between peoples can be bridged intellectually! The spirit is bound by blood.
The French, German, Russian, and Jewish spirits are distinguished by nature; contrary to all liberal and Marxist confusion about nature and race, there is no international spirit and no international soul, but there is an international intellect; this, too, is bound to the existence of Judaism and the bastard elements close to it among all peoples, and to the position of power over the peoples that Judaism has conquered through this intellect.
The Jewish people is a mixed race, initially created as a Semitic mixed race through the mixing of the three great races where the white, black, and yellow races once came into contact, in Asia Minor; it broke away from Semitism through inbreeding required by its racial religion. In other words, the Jewish people as we know them today emerged from a millennia-long fusion of blood from the white, black, and yellow

races, but especially from the white and black races; this alone creates the biological prerequisites for their adaptability throughout the world and for their internationalism, an internationalism that is at the same time national in the strictest sense, because it is precisely this adaptability that deserves to be called the special characteristic of the Jews. An internationalism of all people could only become a reality if the great races had merged in blood according to the example of the Jewish people. The peculiarity of this internationalism would be that it would have to be Jewish and thus national; as repulsive and disgusting as the idea of the destruction of God's creation of the human races is, its realization is progressing under Jewish influence. That is the secret of the supposedly chosen people - with the initiated mixing of the blood of the human races, they can hope to one day see the whole world Judaized and thus their dreams of world domination realized.

The Jew is accelerating this enormous process of disintegration, of which we are witnesses, by dictating to the peoples the direction of their spiritual development through the worldviews he has given them. Liberalism is the Jewish spirit; its founder, Spinoza, is a Jew, and its revolutionary pioneers were Jews. Marxism is already characterized by its Jewish origin, and Bolshevism is the consummation of the Jewish spirit. Conservatism in Germany is also the result of Jewish calculation; it is the teaching of the Jew Stahl. Thus, for centuries, it was the Jewish people who determined the spiritual direction of the peoples of the white race.
The German people have consciously or unconsciously opposed the Jewish domination of the heart of the Aryan race with the most violent resistance; the German spirit and the Jewish spirit are irreconcilable. Germany alone therefore possesses the creative power to give the spiritual development of the white race a new direction that will lead to its preservation; in Adolf Hitler, the Aryan race has found its savior. Under his leadership, Germany will remain the heart of the greatest cultural race of all time and become the brain of this race. Liberalism and Marxism are Jewish doctrines aimed at the dissolution of the nation through the destruction of its blood values - National Socialism is the doctrine of the preservation, continuation, and higher development of the Aryan peoples as a race. If the Jewish people believe they must protect or preserve their race, then our people have a thousand times more right, indeed a duty, to protect their race. Liberalism and Marxism are a mockery of the creation of the world - National Socialism is admiration and respect for the will of the Lord. Just as the Jewish religion guarantees the earthly eternity of the Jewish people, National Socialism means the earthly eternity of the German people. If the Internationale has betrayed our people in the past, if it cannot help us in the present, then it will have to bring about the death of our race in the future; its ultimate goal is not the rule of the proletariat, but the rule of the Jewish people.

Much has been said in the course of these remarks about the intention of the Jewish people to destroy the human races and peoples. Jews and Jewish servants will deny this intention, but that is irrelevant - the possibility that this intention might not exist, or at least might not be shared by many Jews, is much less important than the fact that the human races and peoples are perishing from Jewish blood, as indeed from bastardization in general, while the Jewish people have preserved their blood to this day, even though they have been subjected to the most difficult circumstances in terms of racial policy, i.e., scattered throughout the world. I believe in this intention and am firmly convinced of its conscious but secret workings; evidence of this can easily be found in Jewish law books and statements.

Immoral Democracy

It has already been established that there is no equality among races and peoples - but even within peoples there is no equality, as falsely claimed by liberalism and Marxism, but rather natural inequality; this lie can also be traced back to the Jews, who always hide behind it their inferiority in terms of values, their desire for emancipation, and their demand for ultimate domination over other races.
No two people of any nation are alike; there are hard-working and lazy people, courageous and cowardly people, and people of strong and weak characters in every nation; therefore, there can be no equality before the law, as liberalism and Marxism want. In the interest of preserving and developing a people, but especially in the interest of productive work for the common good, rights can only be given to those who take on responsibilities, except for people who are sick; in production, politics, administration, and the military, the most capable and competent people need to be in charge.
Any liberal or Marxist democracy is immoral in light of this - by its very nature, it does not allow for the selection of the best, i.e., the actual leaders and personalities among the people, but rather of the inferiors - democracy has always been the path to ruin.

If the German proletariat, if more than half of our people, has been plunged into a sad and degrading existence of welfare, this is not least due to democracy - democracy has not proved to be a value-creating, life-giving political guiding principle, but rather the opposite.
Precisely for the sake of the poorest and most dispossessed, democracy cannot be called upon to give our people state order and organization; rather, a system must be found that selects the most capable and talented and elevates them to positions of leadership. This system is created by the application of the Führer Principle - only on the basis of the Führer Principle can the values that lift workers up and make them property owners be created through the extreme exertion of the most capable.
Democracy must prevent this - National Socialism must fulfill it.

Hypocritical Pacifism

With few exceptions, Jews are born pacifists; their race is not suited to soldiering. The mixing of several races has physically deformed them and made them mentally unstable, i.e., characterless. Jews are pacifists by nature and must oppose any form of military service, and the teachings and worldviews he imparts must therefore be pacifist by nature; a Jew must therefore never be the leader of a nation. The fact that he was able to become the leader of the labor movement has been its terrible downfall; those who do not have the strength to be soldiers do not have the strength to be political leaders.

If the Jew is a pacifist in his personal life, this does not mean that he fundamentally rejects struggle and war - on the contrary! The goal of all Jewish politics is the preservation of the Jewish race and the mixing of the original human races with the Jews. Everything must serve this goal: the exploitation and expropriation of the peoples who secure the Jews' position of power in the states, in the press, and in the public opinion of their host nations; the worldviews and teachings that the Jews have been able to impart to the peoples through their intellect; and finally, war and pacifism, both as means to an end. Despite his innate pacifism, the Jew is certainly in favor of war under certain circumstances - namely, when others wage war for him. This is also evident from Marxist pacifism, as we shall see below:

Under the pretext of fighting bourgeois imperialism and wanting eternal world peace, the Marxist parties have been stabbing our people in the back for almost a century. Was the Bismarck Empire imperialistic? Unfortunately, only the opposite can be proven! The wars of unification merely righted old wrongs and did not even lead to the complete unification of all German tribes within the empire - who would have benefited more from an imperialist German policy than the German proletariat? Every square kilometer of land gained is living space for the dispossessed!
We National Socialists are imperialists, and our struggle will not rest until our people can live.
If Germany's pre-war policy was anything but imperialist, what role did Marxist pacifism have to play?
It has already been said that Germany, as the heart of the white race, has offered the most bitter resistance to the Jewish people and their race- and nation-destroying activities; the Jew can therefore serve his goal of preserving his race and destroying the original races all the more easily if he breaks Germany's resistance. The German people must be rendered defenseless - achieving this is the task of Marxism.
That Marxism has this task to fulfill primarily in Germany is also evident from the fact that its various international organizations have never done anything anywhere in the world against the imperialism of other peoples. The representatives of the socialist parties of foreign peoples have always been pacifists only when they were together with the traitors of the German Marxist parties: at home, in France, England, and America, they are advocates of national defense, of the Treaty of Versailles, and of Germany's war reparations.
There is no doubt that Jewish pacifism will once again have to fulfill its race-destroying task among other peoples; just as today, under the leadership of Jewry, the power of the world is concentrated on the destruction of Germany, so this power will one day be united against the other Aryan peoples, provided that National Socialism does not emerge victorious in the fierce struggle for the Aryan race.

Another question arises here: is there not, apart from territorial and economic imperialism, also financial imperialism? Is it not precisely this murderous financial imperialism that, in the age of the Marxist Internationale and Marxist pacifism, unleashes wars and subjugates peoples, finances revolutions and

suffocates states in the blood of their citizens, solely for the sake of gold? Miserable Marxist traitors! You believe you have made German territorial imperialism impossible, which could bring our proletariat work and property, but instead you have delivered Germany into the hands of the most cruel imperialism of all time, financial imperialism, the most barbaric form of capitalism!
Pacifism was a disaster, especially for our proletariat; it is the wall against which the will to live and the justified urge for expansion of our people must collapse, the mountain that Sisyphus, the German Marxist, cannot overcome.

The whole hypocrisy of Marxist pacifism only becomes fully apparent when it is viewed in contrast to class struggle. Just imagine: you tear up streets, throw paving stones at your fellow citizens, build barricades, and wage bloody street fights; you roam around in the darkness of the night or in ambush with pistols and daggers and strike down your political opponents; you incite civil war and revolution, you murder your own people in cold blood, you wage an eternal war within your own country, but you are pacifists toward the outside world, toward strangers, toward the enemy - these people shall die for Judah because of this contradiction!
Contrary to Marxism, National Socialism is the most radical defender of its people's ability to defend themselves; it recognizes eternal world peace and the pacifism of individual nations as the facades of a policy behind which the interests of others are hidden.
The life of a people is an eternal struggle for the preservation and development of its kind, or, in other words, for freedom and bread; those who do not want to fight this struggle must, according to the immutable laws of nature, sacrifice their freedom to slavery and their development to destruction.
The art of waging a people's struggle for life is called politics; it is not a right, but a moral duty, indeed the exclusive task and sole aim of all politics, to secure the preservation and development of one's own people by all appropriate means - these means are limited on the one hand by pacifism and on the other by war.
Pacifism and war are nothing more than means, and indeed the most extreme means of politics: if a people sees its development secured, it is the task of politics to maintain peace; if it sees its vital interests endangered, it is the task of politics, under certain circumstances, not to shy away from war.
If pacifists reject these final insights and conclusions from the struggle for life of a people as cruel and inhuman, this only proves that they are miserable parasites who want to live off the blood sacrifices of their people. The course of life will not be stopped by the wishes of pacifist weaklings - it will either pass over the pacifists or over the peoples. Conversely, the spirit of war can also be a people's undoing - it is the art of politics to tame this spirit when circumstances require it.

A people must always be able to defend themselves, not only to be prepared for war, but also to be able to maintain peace. It is a mistake to believe that the peaceful development of a people can dispense with a spirit of defense and defensive power - like everything else in this world, peace can only be maintained if one is prepared to defend it.

Corruption Instead of Culture

According to Karl Marx, culture, like history and social order, is the result of class struggle; here too, the Jew Karl Marx deliberately lies to the world, as one may assume.

The sources of power in politics, economics, profession, culture, and all human activities and attitudes are worldviews; however, there is no bourgeois or proletarian worldview, but rather a liberal and a Marxist worldview. If both together are the originators of class struggle, this does not prove that class struggle in itself is the primal force of a particular culture; rather, the primal forces of today's culture lie in liberalism and Marxism, i.e., in the worldviews of the recent past. According to the cunning proclamations of the Jew Karl Marx, a people or a tribe without class struggle would have neither history nor culture - however, a Germanic tribe that had no idea of liberalism, clericalism, feudalism, and the like, and therefore knew no social differences and no class struggle, has just as much history and culture as any Negro tribe, who today can look back on its history or culture, and which has also been spared class struggles. The source of culture is therefore not class struggle and not the social order, but solely the worldview; all cultures are based on worldviews.

In the age of National Socialism, it is no longer a secret that every worldview is linked to the existence of a particular race or a particular bloodline; conversely, it is well known that every worldview has its own particular natural bearer as a prerequisite, meaning that every race and every group of people produces a culture that is unique to their own kind. This is readily apparent when comparing the cultures of the major races - the black race, for example, has produced a different culture than the white race; the latter is the bearer of the great world-dominating culture.
Even within a people, there are obvious cultural differences if that people is composed of different blood groups, even if the differences are extremely small; it is not difficult for the distant observer to determine the type of different worldviews and cultures, the conservative, the liberal, the Marxist, etc; cultures are therefore not the result of class struggles, but of racial struggles.

Liberalism is the worldview of the decline of the German race; Marxism is the further development of this worldview, the conscious destruction of the German race; accordingly, the actual bearers of these worldviews are un-German, alien elements or treacherous bastards.
The cultural bearers of Marxism are, alongside the Jewish leader, the vague, rotund bigwigs in the Social Democratic Party and the outspoken subhumans in the Communist Party, both of whom are strongly Jewish or of inexplicable mixed descent; the culture of Marxism is therefore the culture of the Jews, of those of Jewish descent, of foreign races and of foreign elements. The Jewish Disraeli said that the racial question is the key to understanding world history; only then can one understand the origin of Marxist corruption.
While liberalism, as already mentioned, was a sign of decay, Marxism is the doctrine of the destruction of the German race, and thus also the doctrine of the destruction of German culture; consequently, it wages war against the entire world order and its spiritual manifestations, starting with God, through the concepts of people, fatherland, and state, and down to the family and the individual.

Everything that has existed up to now is subject to overthrow - but what can Marxism offer as a replacement?

It says: Let us destroy the concept of God, for there is no God! What does it offer in its place? Nothing, unless one wishes to regard the sacrilegious presumption of so-called reason as a substitute. Marxism goes on to say that religion is the opium of the people! What is there in its place? Again, nothing, unless one sees nothing but eternal uncertainty in our more than imperfect and pitiful human knowledge!
There is no German people, there are no races, all people are equal, Marxism claims. What does it put in place of the people? Nothing, if one cannot find a substitute in the colorful, sometimes repulsive mass of a class or a supposed humanity!
There is no fatherland called Germany, Marxism claims. What does it offer in return? Nothing at all, if one has learned to despise the bloodless phantom of a deceitful Internationale! Marxism proclaims the death of the state, and its racial mixture of a so-called proletariat is unable to muster the strength to form a state of its own!
Destroy the family, Marxism commands, without creating anything better in its place; one cannot see anything more noble in sexual debauchery or the abortion of young life!
If this murderous doctrine of death were to prevail in Germany, our people would be plunged into bottomless chaos, never again able to find an organic basis for their existence. The German intellectual and moral life would be doomed to ruin; everything noble, everything great, everything beautiful would be condemned to destruction in the ordinary, the petty, and the ugly. Upright German sentiment would be replaced by Jewish characterlessness, lies, treason, and deceit; the spirit of profiteering would triumph over the German spirit of work and heroism - the Germany of Marxism or Bolshevism would have to be the Germany of profiteers, crooks, swindlers, and scoundrels. No worker would be able to fulfill his noble task of serving his people! No soldier would ever sacrifice himself for an ideal again! No artist would pour his heart and soul into a great creation! No inventor would devote his life force to a beneficial civilization! German life would be extinguished, and the Germany that the German people must love because it corresponds to their nature and spirit would be dead! The Marxist party organizations are sufficient proof of this.
Is the spirit among the actual bearers of the Marxist worldview not the spirit of lies, corruption, deceit, degradation, theft, and all kinds of wickedness? Are not the morals of the Marxist upper—or rather, lower—class repulsive and disgusting? Where are the deeds of Marxist nobles who capture the enthusiasm of a noble youth? Where are the creations of Marxism that compel posterity to emulate them? Where are the Schillers and Goethes, the Bachs and Mozarts, the Beethovens and Wagners, the Kants and Hegels, the Dürers and Rembrandts, the Fichtes and Clausewitzes, the Steins and Bismarcks of Marxism? Poor, desolate world, you who call yourself Marxist, you are nothing but a dull graveyard with lots of dead bones, haunted by strange corpse-robbers!

To the credit of the German worker, let it be said: your work, your sacrifices alone are immortal! You are blood of our blood, spirit of our spirit! We belong together and are one people! In the belief in a better future, let us together create our Germany on the eternal foundation of a just appreciation of work, and replace Marxist corruption with the native culture of a noble competition for our Third Reich.

The Racist Tactics of Marxist Parties

Like any popular movement, the Marxist movement can be divided into a leadership, a membership, and a mass following - the leadership and, to some extent, the membership are the actual bearers of the Marxist worldview, while the mass following must be addressed as ideologically uncommitted; it is certainly no exaggeration to say that the latter in particular are completely unaware of the actual goals of Marxism. The German worker is a socialist, and rightly so; when he belongs to a Marxist party or votes for it, he is simply expressing his desire for social justice. But this commitment to socialism should never be a commitment to class struggle, to internationalism, to pacifism, or the like; the masses of Marxism therefore have no idea that they are falling victim to a terrible deception.

This unprecedented deception is facilitated by the Marxist programs, which are drawn up with great cunning and subtlety by both the SPD and the KPD at their party conferences; they are the bait with which the workers are to be lured. In accordance with their purely tactical tasks, the alleged social goals are in the foreground, while the real ideological intentions are often only veiled or not recognizable at all - the unsuspecting, good-natured, politically uneducated German worker, who is also caught up in the Marxist movement in his earliest youth, easily falls victim to a racist policy of swindlers!
Marxist agitation also follows this tactic of lies - skilfully exploiting current issues, it concerns itself with matters of wages, social security, working hours, welfare and the like. No wonder that workers felt drawn to a movement which, as it appeared, was exclusively concerned with improving their lot! This is all the more understandable given that, before the founding of the NSDAP, no party on a national basis had taken up the cause of the German worker; this alone explains the shocking tragedy and eternal failure in the history of the fourth estate.

In this context, it seems necessary to address the differences between the SPD and the KPD, which are assumed by many who are politically ignorant, because, especially now, at this moment of decisive confrontation between National Socialism and Marxism, people would once again have us believe that the SPD is fundamentally different from the KPD, and that bridges between the SPD and the NSDAP might still be found - this belief would be fatal for the Germany of the future.
The SPD and the KPD share the same Marxist worldview and must always share it, because the same international founders of all Marxist organizations want them to; the goals of all Marxist parties are therefore the same, and the only difference is the paths that lead to these goals. The KPD openly declares that it wants to achieve its Marxist Germany by revolutionary, violent means; the SPD pretends that it wants to achieve the same goal through democracy, i.e., through legal majority decisions. For every German who sees the fulfillment of his destiny and a better future in his people and his fatherland, any connection with the SPD, or with Marxism in any form, is out of the question.
There are only two possibilities for all Germans: go down with Marxism, or rise to a new life with National Socialism.

Stalin Refutes Marxist Lies

The recent history of Russia provides us with a successful example of Marxism in action - if politically minded and educated Germans still needed proof of the harmfulness of Marxism to the working class and to the peoples, the current ruler of Russia has provided it with unparalleled conviction.

On June 23rd, 1931, after nearly a decade and a half of murderous Marxist experiments in Russia, Stalin gave a speech that was published in the main organ of the Russian Communists, “Pravda”, on July 5th, 1931. According to this speech, Russia has radically broken with economic Marxism as a theory unsuited to reality and has moved closer to ideas that have been advocated and preached by National Socialism from the beginning; in his speech, Stalin distances himself from Marxist egalitarianism in the area of wages and commits himself to the principle of performance; he declared the previous organization of labor in Russia to be irresponsible, and introduced personal responsibility in the workplace; he abolished the five-day week and returned to the six-day week with a public holiday; he abandoned the previous class struggle and brought back the marginalized intelligentsia; finally, he rejects all democracy in the economy, along with the previous collectivism, and introduces the idea of leadership - this means the end of Marxist economic and production ideas, and the exposure of Marxism as the greatest fraud in world history.

Therefore, death to Marxism!
Long live the German worker!
Long live National Socialism!

The text of Stalin's speech follows:

"What is the actual situation here? Can we say that the composition of the workforce in our factories is more or less stable? No, unfortunately we cannot say that - on the contrary, we are still observing constant changes in the workforce in our factories. What is more, in a number of factories, the constant turnover among the workers is not only decreasing, but on the contrary, it is growing and becoming ever stronger; in any case, one will find very few factories where at least 30 to 40 percent of the workers employed do not change jobs within a period of six months or even a quarter of a year.

What is the reason for this turnover of workers? This is due to the incorrect setting of wages, the incorrect wage system, and the radical left-wing (!) egalitarianism in the area of wages. In a number of companies, the wage rates are set in such a way that the difference between skilled and unskilled, between heavy and light work, has almost completely disappeared; egalitarianism means that unskilled workers have no interest in becoming skilled workers, and thus have no prospect of advancement; as a result, they feel like vacationers in the company, working only for a short time to earn the bare minimum and then moving on to somewhere else to seek their fortune. Egalitarianism leads to skilled workers being forced to move from one company to another in order to finally find a company where their skilled labor is valued as it should be; this results in a general migration from one company to another and constant worker turnover.

To eliminate this evil, egalitarianism must be abolished and the old wage system smashed; to destroy this evil, a wage system must be introduced that takes into account the difference between skilled and

unskilled, between heavy and light work. It cannot be tolerated that a gilder receives the same wage as a sawyer; it cannot be tolerated that a machinist in the railway transport industry receives the same wage as a clerk. Marx and Lenin say that the difference between skilled and unskilled labor will remain even under socialism, even after the abolition of classes, and that only under communism will this difference disappear; with this, even under socialism wages must be determined according to the amount of work done and not according to the needs of the workers. Our egalitarians among economists and trade union officials disagree with this: they believe that this difference must disappear in our Soviet system. Who is right—Marx and Lenin or the egalitarians? We must assume that Marx and Lenin are right. It follows that those who establish a wage system based on the principle of egalitarianism without taking into account the difference between skilled and unskilled labor are violating Marxism and Leninism.

In every branch of industry, in every enterprise, in every mine, there is a labor aristocracy of more or less skilled workers who must be retained above all and primarily in that enterprise if we want to ensure a truly stable workforce; this labor aristocracy is the main link in the production of goods. Chaining them to a company, to a coal mine, means keeping the entire workforce in place, which means eliminating the constant turnover of workers from the ground up. How can they be chained to the company? They can only be chained by offering them opportunities for advancement, by increasing their wages, by setting wages at a level that corresponds to the qualifications of the worker.

Can we claim that the current actual organization of work in our companies meets the requirements of modern business management? Unfortunately, this cannot be said; in any case, we have a whole series of companies where the organization of work is extremely poor, where instead of order and balance in the work, there is disorder and complete chaos, where instead of responsibility for work, there is complete irresponsibility and recklessness.

What is irresponsibility?

Irresponsibility is the absence of any responsibility for assigned work, for machines, for tools and instruments; it is clear that with such irresponsibility, there can be no question of any significant increase in work performance, improvement in product quality, or careful treatment of machines, tools, and instruments.

You know what irresponsibility has led to in the railway transport sector; it is driving our industry into the same situation. The five-day week created on paper must be abolished (!), and we must return to a six-day working week followed by holidays, as has recently been done at the tractor factory in Leningrad.

There are quite a few of our employees who are not party members, yet this should not be an obstacle to promoting them to leadership positions more often; on the contrary, these non-party members must be given special attention and promoted to leadership positions so that they can truly see that our party values capable and talented employees. Some of our comrades believe that the leading positions in factories and enterprises must be filled only by Communist Party members, and as a result they push aside non-party employees with an entrepreneurial spirit, instead putting party members in the top positions, even though they have less ability and entrepreneurial spirit - it goes without saying that there is nothing more stupid and reactionary than such "politics," if I may say so. It does not need to be proven that such "politics" only serves to discredit the Communist Party and alienate non-party employees from the party.

The bourgeois intelligentsia has always hoped for intervention, for the military interference of foreign states in our affairs. It must be admitted that these hopes have, at least to date, proved to be a house built on sand - for six years, people have been constantly predicting that other countries will take military action against us, and not once have they even tried to take military action. Accordingly, we must also change our policy toward the old technical intelligentsia; it would be foolish and unwise to regard every specialist and engineer of the old school as a criminal and pest who has not yet been caught. We must change our attitude toward the technical engineers of the old school; we must pay them more attention and surround them with nurturing care; we must openly draw them into our work—that is our task."